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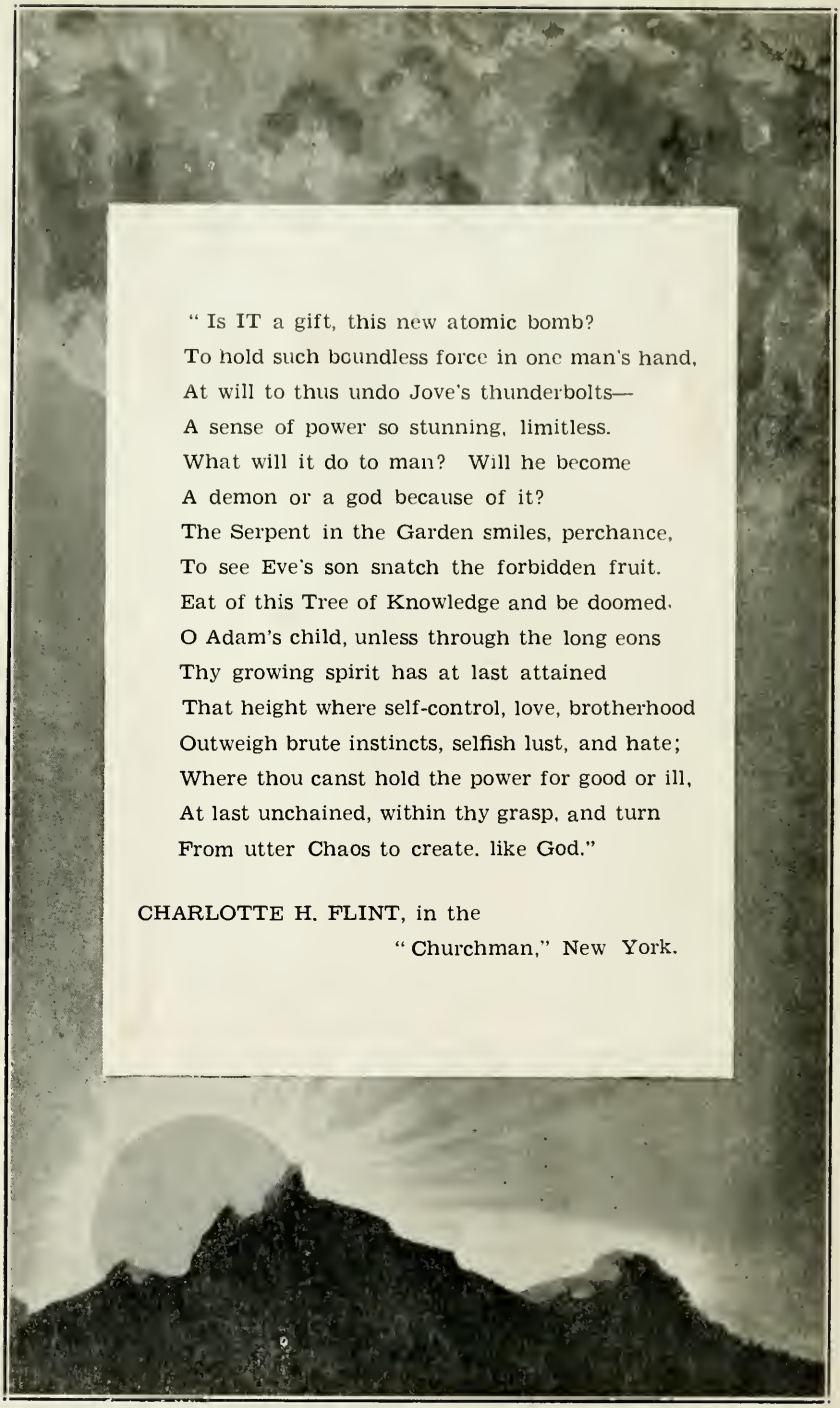
Millennial Star

Autumn



"Is IT a gift, this new atomic bomb?
To hold such boundless force in one man's hand,
At will to thus undo Jove's thunderbolts—
A sense of power so stunning, limitless.
What will it do to man? Will he become
A demon or a god because of it?
The Serpent in the Garden smiles, perchance,
To see Eve's son snatch the forbidden fruit.
Eat of this Tree of Knowledge and be doomed.
O Adam's child, unless through the long eons
Thy growing spirit has at last attained
That height where self-control, love, brotherhood
Outweigh brute instincts, selfish lust, and hate;
Where thou canst hold the power for good or ill,
At last unchained, within thy grasp, and turn
From utter Chaos to create, like God."

CHARLOTTE H. FLINT, in the
"Churchman," New York.

ONE HUNDRED AND SIXTH YEAR OF PUBLICATION

MILLENNIAL STAR

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"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." St. Luke 9.26

THE MIGHTY ATOM

"A new and awful meaning comes into the famous words of Prospero in Shakespeare's **Tempest:**

The cloud-capp'd towers, the gorgeous palaces,
Yea, all which it inherit, shall dissolve
And, like this insubstantial pageant faded,
Leave not a wrack behind.

"Urban civilization might be wholly wiped out, and such population as survives at all reduced to the animal level of many thousands of years ago. Perhaps the secret of the atomic bomb would thus be lost, and after some thousands of additional years a kind of civilization would be restored. The most level-headed and prosaic of us must face a reality that transcends the dreams of Jules Verne and the early imaginings of H. G. Wells.

"But in this shock that ran like an earthquake round the world there is room for hope, room for dreams of a nobler future for mankind. The atomic bomb was perfected for war, but the knowledge which made it possible came out of man's purest and most disinterested strivings.

"It came out of the deathless yearnings to know and to use the gifts of nature for the common good. It came out of man's struggle to liberate himself from ignorance, to master his destiny, to lift the heavy burden of meaningless toil.

"This new knowledge can still be used for such purposes. It can bring to this earth not death but life, not tyranny and cruelty but a divine freedom.

"Bewildered humanity, with this awful instrument in its hands, may feel the ages-old impulse to pray—and rising from its knees to work humbly and unselfishly for the perpetual peace that is now our only salvation."

"NEW YORK TIMES."

THE WORLD CRISIS TODAY

By President J. Reuben Clark, Jnr.

Being a continuation of the baccalaureate sermon delivered by President Clark before the graduates of the Utah State Agricultural College at Logan, Utah, on Sunday, June 10, 1945 the first part of which was published in last month's issue

THE "ISMS" AIM TO PRESCRIBE THE INTIMATE FAMILY RELATIONSHIPS.

Again this multifold, yet broadly co-operating system, affirms the necessity, in order to secure success, of regulating the most intimate of our family relationships. Analysts declare that it was at one time proposed that in order to control a too rapid increase in population (which it was considered would be fatal to the system) there must be a birth control by an "insistence on celibacy—an unnatural and unhappy state of things; by the attempt to regulate the sex relationship within the home—an interference that independent spirits will not tolerate; and, lastly, by a variety of experiments in free love, in which the fact that the community carries the burden has been made the excuse for practices that would mean the death of society." (Taylor op. cit. p. 779.) The Communistic Manifesto of Carl Marx declared for free women.

Here we of the Church become vitally concerned. The union of the sexes in lawful wedlock was ordained of God. It is the only sexual relationship between man and woman that God does not condemn. "They twain shall be one flesh . . . What therefore God hath joined together, let not man put asunder." Adultery, fornication, free love, are abominations in the sight of God.

We Christians cannot support any system which would put such unholy practices into effect. The family unit is the most sacred of all earthly relationships: its safeguarding and perpetuation is the common duty of every righteous man. That is the reason I call this to your attention today.

THE "ISMS" SEEK TO DESTROY CHRISTIANITY.

Now as to Christianity itself: One writer not unfriendly to Socialism affirms that modern Socialism "is almost uniformly hostile to organised Christianity." (Mellor, op. cit., page 649); and in certain "secularist labour circles" the view is actively held that Christ is a pure myth. (Major, et al, Message and Mission of Jesus, Introduction, p. XVIII). It is common knowledge that when some of the fundamentals of these revolutionary systems flowered best in France, God was cast out, dethroned, and a Goddess of Reason set up instead therof, and actually worshipped in Notre Dame. Thus these isms would destroy the worship of God, obliterate Christianity, and make of Christ a myth. Every Christian is thus vitally concerned and so I mention it to you.

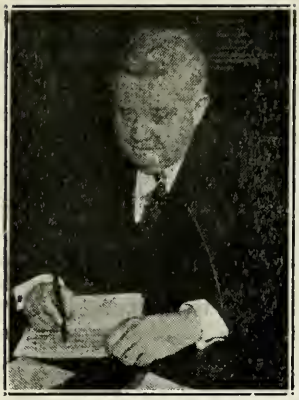
THE STRICTLY MORMON CONCEPT.

Were I speaking to a strictly Mormon audience, I would elaborate the fact that all this ties back to the Great Council in Heaven, and to the twofold plan there offered, the one by Christ giving us our free agency, and the other by Satan, the latter plan involving the full subordination of the individual to Satan's will, the destruction of man's free agency, and the complete regimentation of humanity, all mankind to be saved in spite of themselves, I would add to this a further statement that this is the same old fight that has been waged by Satan from that time till now, and that all this is manifestly contrary to the plan which God himself set up.

THE GENERAL CONCEPT OF CHRISTIANS.

But speaking here of the whole multi-headed system and what it aims to do and would do, I content myself by saying:

No true Christian can support that which casts out God, makes Christ a myth, condemns Christianity to death, peverts, corrupts, and destroys the



sacred relationships of family for a system of free love or some equivalent, wipes out our free agency, crushes out liberty, and makes us nothing but obedient slaves to a soulless, Godless State. In lieu of all this the isms promise in return a regimented way of life, a regimented sustenance, in food, shelter, heat, and clothing, a regimented schooling and culture, a regimented worship. These are not rhetorical phrases but sober statements of fact. That is why, and I repeat it again. I have taken your time to say that which some will persist is politics, but which I affirm is elemental in and to religion. I urge that no one of you shall ever take any part in forwarding these soul destroying systems and practices.

ONE ELEMENT OF PRESENT CRISIS.

All this is one of the elements that go to make up our present crisis, not only in this land, but in all the world. It has been actively brewing for almost two hundred years.

While, as I have already said, certain elements of this Socialist-Communist system had their beginning in antiquity and has appeared at various times since, yet they had their real beginning in the modern world in the last half of the seventeen hundreds. The writings and doctrines of such men as Saint-Simon, Fourier, and Rosseau really started it on its way. Rosseau published his **Control Social** in 1762.

COINCIDENT ATTACK ON RELIGIOUS BELIEF.

In strict coincidence with this beginning another and equally destructive ferment was working in the religious field, and to the same end, namely, a destruction of a belief in God, and, by a later extension, in his Son, Jesus Christ. In 1753 Jean Astruc, a physician, not a scholar and not a theologian, but a devout Catholic, who made the study of the Pentateuch a hobby for his leisure moments, called attention to the fact that in the Hebrew text of Genesis and the beginning of Exodus, two different names are used to designate God, and therefore, he conjectured, these texts were not written by one man, but by two or three persons (Allen, op. cit. p. 315 ff). These **Conjectures,** as Astruc called them, introduced a line of criticism of the Holy Scriptures that we have come to call "higher criticism," which has developed into a system that threatens Christianity itself. Working along with this sinister school of thought, and in the same field, has been something of a recrudescence or rejuvenation of "rationalism," which is "the mental habit of using reason for the destruction of religious belief." (Wodehouse, op. cit., p. 580.)

I am far from equipped to discuss the technicalities of the theories, including their linguistics, of "higher criticism" or "rationalism". But there are a few things the humblest of us can understand.

TEXTUAL CRITICISM.

First, while recognising the fact that they do not deal with original sources, yet reaching conclusions that ignor the fact, "higher critics" reason and conclude as if they were dealing with original sources, that is, original or primary texts. In fact, they have not a single one of such texts. They deal at best only with secondary, and mostly with tertiary, quarternary, or even still more remote and diluted sources; indeed for some texts they have neither ancestry nor date, but the texts are supposed to reach back into antiquity. The oldest Old Testament manuscript Hebrew texts we have and these " are already removed by many centuries from the original texts," date back only to 916 to 1009 A. D., and it is notorious, they say, that these texts are

founded on others that "had suffered corruption, and not infrequently serious corruption." (Gray, Hastins Bible Dict. 1 vol. sub voce Text, page 909ff). The earliest Greek version of the Hebrew text, the Septuagint, was made in Alexandria between B. C. 285 and 150, and was corrected by Origen; but the Septuagint has been lost. It was, however, translated into Latin, which translation Jerome revised; but later he made a Latin translation directly from a Hebrew text, which he finished about 404 A. D. The Latin Vulgate is derived from this direct translation. But we are told that judged by the Vulgate, the Hebrew text which was translated into Greek Septuagint is distinctly different from the Massoretic text which is the Hebrew text we now use. The texts "differ widely," it is said, in important respects. There are many different manuscripts of these various texts and modifications thereof, which differ among themselves. The English Bible is in the main a translation of the Hebrew and Greek texts, principally from late manuscripts.

Apparently our New Testament texts do not reach back beyond the 4th century, A. D., and those we have are largely fragmentary. The manuscripts from the 4th century to the 15th century are of two classes, the uncials (capital letter manuscripts) and the minuscule or cursive (small characters). There are over 160 uncial manuscripts, including fragments, and several hundred of the small letter ones. Seemingly the confusion and uncertainty as to authentic original readings in the New Testament are as great here as with the Old Testament.

SIGNIFICANCE OF TEXT CRITICISM.

But I have no intention of talking about biblical texts or translations. I wish merely to make the point that having in mind this confusion of texts and knowing the differences existing among them; having in mind that we have no original text and no text that we know is a copy of an original; remembering that the "higher critics" affirm they can establish that numerous errors have crept into the texts we have through careless copyists or through the deliberate insertion of marginal notes or comments; recognising, as I think we must, that we may not be sure that we today can understand the precise shade of meaning which these words of long deceased "dead languages" may have had two, three, or four millenniums ago, we surely may not wisely permit ourselves to be too much disturbed by technical discussions that turn on the use or meaning of a word, or the placing of a phrase. Particularly is this true when such meaning is determined and the placing decided upon by scholars who set out by their investigation, not necessarily to learn the truth, but to establish and vindicate their own preconceived notions and theses, and particularly when these notions and theses would destroy the reliability of the very books upon which they depend to prove their points.

Thus these seemingly innocent "conjectures" of the devoted Astruc have borne fruit of which he little thought and have been the beginning of an attack on Holy Writ that he evidently did not intend and that has weakened the faith and destroyed the confidence of many thereto-fore good Christians. Suppose science relied to establish its truths upon this kind of petti-fogging scholarship, that is, the quarternary or more remote technical translations of disputed texts, reaching into antiquity. Suppose that an engineer undertook to build a bridge or fashion an airplane or set up a radio station upon the basis of alleged facts obtained by any such process of comparison of disputed texts of old treatises.

TESTIMONY OF THE SPIRIT.

I ask you young people not to be worried by this attack upon God and Christianity, for God lives, Christ lives, and Christianity is his religion. Remember "the letter killeth, but the spirit giveth life," and we Christians have a guarantee that the original New Testament texts at any rate were true and and accurate for Christ in the Passover chamber said to his Apostles: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Hundreds of millions of God's children have in the earth's history lived and died with

that knowledge, as definite and certain as existence itself. Their testimony, born of the spirit, is worth a world of what I have already dubbed pettifogging scholarship.

FOUR GROUPS OF "HIGHER CRITICS."

But these tricky, textual technicalities are not the worst tools of these "higher critics" and their allies the "rationalists," the latter avowedly proceeding on the principle that the work of the "higher critics" in breaking down confidence in the scriptures materially aids the "rationalists" in their work of tearing down and destroying all religious beliefs.

May I say here to avoid misunderstanding, that honest investigation of every sort, undertaken not to prove some preformulated hypothesis but undertaken and motivated and carried through to the end solely by a desire to learn the truth, will never do otherwise than confirm the uncorrupted essentials of the full scripture record. Such investigation is welcome and useful.

But the "higher critics" have other weapons than the text questioning I have named. Commentators have divided the New Testament into four schools.

THE "CHRIST-MYTH" SCHOOL.

First, the "Christ-Myth" school (already mentioned), all of whose members agree "that there is no Jesus of history," though they do not deny there may have been a man Jesus, but that the full Gospel history is fictitious. They say "Jesus did not create the Christian Church. The Christian Church created him." (Major. op. cit., page XVIIIff.)

This school interprets the Gospels—accepting and rejecting the same—as suits their purpose in establishing this thesis. Their work on this basis is just as valuable, no more, no less, than would be the work of a chemist who resolved in his mind that there were no atoms, and who then proceeded to rule out as irrelevant, unreliable, and unacceptable, all the evidence we have that there are atoms. We can hardly be disturbed by these "Christ-Myth" critics; they are not worth serious consideration.

THE FORM CRITICISM SCHOOL.

Another school is known as "The Form-Criticism School." They so name themselves to distinguish between themselves and the source or text school to which we have already referred, though the form critics use the results of the source critics. In effect, this school charges the early Christian fathers with deliberately building and foisting upon the early Saints a false record, known by the fathers to be false They proceed just as the atom-scientist whom I have described. As one writer puts it: "Hence, according to the Form-critics, our Gospels present us with an interesting picture of the cultus, practice, expectations, beliefs, problems, prejudices of the Christian Church in the second half of the first century, but not with any reliable historical account of Jesus himself." (Major, op. cit. p. XXI).

The criticism of this school comes to the same end as the Christ-Myth school, that Christ of the Gospels was not the real Christ, the Gospel Christ being a mere tradition. We may not be worried about this sort of criticism, for it would repudiate Christ as the Messiah.

THE JEWISH PROPHET SCHOOL.

A third school is called "The Jewish Prophet School." This school affirms that Jesus never claimed to be a Messiah. On this theory they discard as fictitious all those accounts and statements of the Saviour about his divine birth and Messiahship, in the narrations of the Gospels, from the statement of the Saviour to his mother in the temple, clear through the whole Gospel account. Here again is that atom-scientist system. This school yields Jesus the place of a Jewish prophet, but denies him the Messiahship. (Major. op. cit., p. XXII.) The conclusions of this criticism are valueless to Christians.

THE ESCHATOLOGICAL SCHOOL.

A fourth school is the "Eschatological School." This school admits Jesus claimed to be the Messiah, but affirms this claim came from his deep study of the Book of Daniel and the Book of Enoch, and that the Messiahship he claimed was of the apocalyptic character, that is, a Messiah coming in the heavens as a deliverer of the Jews and Judaism from the Roman

yoke, or later, in the history of the Christian Church, the deliverance of the Church itself from its pagan persecutors. Furthermore, it is argued, since then Christ did not come as an apocalyptic Messiah, those passages wherein he so refers to himself must be spurious. This school also must discard and declare fictitous those parts of the Gospel which do not fit their thesis —again the atom-scientist system. This line of reasoning reduced to its lowest terms likewise throws doubt and distrust upon the whole Gospel concept of Jesus, the Christ. (Major, op. cit., p. XXIII.)

DISBELIEF IN MIRACLES.

But basic to all these schools and the element which binds all of them together, is the disbelief or doubtful belief in miracles, and this runs against not only the Gospel account of the mission of Jesus, but his identity as the Christ, the Son of God.

The disbelief group affirm that Jesus was an ordinary man and that his development was the gradual normal development of the normal man. These make as a test of authenticity they will accept: "Does a writer state as fact an event which lies outside the range of the known laws of nature?" (Allen, op. cit., p. 319).

MIRACLES AND "NATURAL LAW."

Of course, this kind of attack has this fatal defect—it assumes we now know all the laws of nature by which all phenomena must be judged. But scientific discovery makes it reasonably certain that we have much, perhaps infinitely much, yet unlearned and undiscovered physical law in the universe. So what may not be explained today, may be easily explainable tomorrow.

Obviously, any conclusion based upon such a thesis as the "natural law" explanation is not worth serious consideration. It becomes at best but an admittedly evanescent hypothesis.

Critics adopting this line of reasoning throw out all the miraculous element of the Gospels and the Acts, this element being put into the "realm of myth, legend, popular exaggeration, allegory," which, they say, had to be built up in the early Church. In order to give time for this fictional development, the Gospels were at first put, for date, into the second century; but this not proving fully defensible, these critics now say the fiction developed more rapidly and so the texts might have been produced in the first century.

When these critics assume that Jesus developed as the ordinary man, they affirm he could not have been the author of certain doctrines they regard as inconsistent. They must (as one writer puts it) therefore choose between "the eschatological teaching in the Gospels as compared with the moral teaching of Christ . . . We must, therefore, give up one of the two as historical, and the teaching generally chosen as most conveniently to be got rid of is the eschatological," which teaching is regarded as intrusions taken from Jewish apocalyptic doctrines, recast by the early Christians to suit their purposes. On this point a critic has said: "Of course, on lines like these the task of criticism is very largely one of explaining away the evidence which, at first sight, the Gospels set before us as to the facts of Christ's life . . . The Gospels, as manipulated by this sort of criticism, seem capable of yielding a picture of any sort of Jesus the critic desires." (Allen, op. cit., page 319-320.)

Many persons holding this view, and not courageous enough to proclaim the inevitable conclusions of their reasonings, which would in fact deny the Christ as the Messiah, deny the atonement, and the resurrection, these persons talk much of the ethical teachings of Jesus, his moral code. They wax so eloquent on this that many of us are deceived and think we are getting from them an inspired discussion of the life and mission of the Christ.

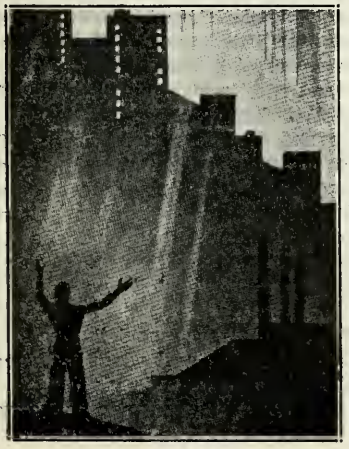
Now, of course, Jesus was the greatest philosopher, the greatest moralist, the greatest scientist that ever walked the earth. But that makes him not more than human. Yet he was divinely begotten and more than mortal. He was the very Messiah, the Christ that was to come. Whenever any teacher—in school or in church—confines his discourse to the ethics of Jesus, you may legitimately ask him if he believes Jesus was the Son of God; if he says yes, ask him why he does not then teach the full Jesus; if he says no, he is not a Christian and is not worth listening to.

REALITY OF MIRACLES.

Another group of critics affirm that miracles may happen—that is, that phenomena may occur which are not explainable by the known laws of nature—and that we may not apply to nor judge the acts of Jesus by the ordinary rules applicable to the judgment of acts of the normal man. So, though the normal man may not perform miracles, Jesus may have done so—such is the inevitable conclusion of this argument.

And yet I appeal to the knowledge of many of you who are here before me and who are normal men, to justify me when I say that miracles of healing and of protection from harm are part of the spiritual experience you, yourselves, have enjoyed and your families and friends with you. And I affirm that there is no more if in the fact of a healing by what we call a miracle than there is an if in the healing under the ministrations of the best and most skillful physician. Human experience is just as definite and well proved in the one case as in the other. I add my personal testimony that I know the miracle of healing is not only possible among normal men, but in fact exists, and that my own family has been the beneficiary of such a miraculous manifestation.

May I suggest what I think a miracle is: It is a manifestation of the intervention and operation of laws and forces of which we mortals yet have no actual sense knowledge, but which are superior to those we normally recognise and in a measure understand. That we do not know these laws and do not understand these forces is no argument that they do not exist. We have theories about electricity, about the radio, about radar, but we do not what they are; nor do we know what gravity is, nor how, nor why it operates, but we know that losing our balance, we fall. We do know how we may make use of some of these forces, how we may invoke their powers and how, when harnessed, we may apply them.



SPIRITUAL LAWS.

So we know there are great spiritual laws and spiritual forces; and if we do not so know then we may study and learn and come to know. Paul gave us one formula: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

And Jesus, himself, said: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." If we follow these directions we shall be able to invoke these spiritual forces and powers just as effectively as we invoke the natural forces. On another occasion Jesus said: "For verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

But the laboratory course we must take to reach this perfection is long and arduous. It requires the most absolute spiritual cleanliness, the maximum of care, the utmost of diligence, patience, industry, integrity, common honesty, a truly and completely righteous life and living by true Christian standards.

"HIGHER CRITICISM" REALLY ATHEISTIC.

Returning to "higher criticism," remember, I beg of you, that while in form and terminology it is at best agnostic, yet in substance and effect it is in fact atheistic, and it should be so dubbed and treated by all Christians, while its twin "rationalism" should be treated as an outlaw by all true followers of the Christ.

(continued next month)

THE VALUE OF THE INDIVIDUAL

By Joseph F. Merrill of the Council of the Twelve

Address delivered at the Saturday evening session of the 115th Annual General Conference, April, 7, 1945, in the Assembly Hall, — Salt Lake City, Utah —

BRETHREN, we are alone this evening, the microphone having been switched off from the powerful KSL broadcasing station. We, therefore, become a priesthood leadership meeting of the same type as we are now holding as a part of stake quarterly conferences. So it will be in order for me, I hope, to talk about matters that primarily concern priesthood officers.

In the bishops' meeting last evening in this hall, Bishop M. O. Ashton told two stories that deeply impressed me. Each story was about a bishop and some boys. In the first one, a group of boys engaged in some Halloween pranks of a rather serious, provocative nature. The bishop secured the names of the boys and charged them to come to the sacrament meeting and publicly ask forgiveness for engaging in the pranks committed, on pain of excommunication for failure to do so. In consequence there are in that community today a number of families that grew up outside of the Church.

In the second case a group of boys and a bishop were involved. A wedding party was held at the bishop's home. A big freezer of ice cream waited on the back porch for the refreshment hour. When the cream was to be served, it was observed that the freezer was empty. Pondering over the matter the bishop decided to invite the guilty boys to an ice cream festival and provided two freezers of cream for the occasion. All the boys accepted the invitation. When the lads were seated at the feast, it was noticed that tears began to run down one boy's face. Soon all the other boys were in tears also. From among that group have come some of the finest leaders in their community.

Those were the factual stories told by Bishop Ashton. Hearing them I was reminded of section 121:39-41, Doctrine and Covenants, which reads as follows:

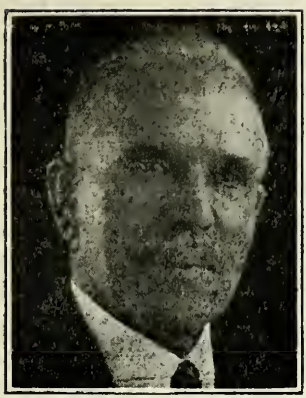
> **We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned.**

THE two bishops of the story were undoubtedly actuated by the best of motives. Not for a moment would I question that. But one bishop was wise and the other unwise. The thought in the mind of one was to use persuasion, long-suffering, gentleness, meekness, and love, so beautifully stated in the revelation quoted. In the case of the other bishop he seems to have acted impulsively, yielding to the influence of the evil power. He forgot the scriptural injunction found in the Doctrine and Covenants 64:9-10:

> **Wherefore, I say unto you, that ye ought to forgive one another; for he that foregiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. I the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.**

I do not find in the teachings of the Master the word "must" used in the sense of force. But we do find the message of the foregoing quoted scripture printed in a beautiful hymn, found in the L.D.S. Hymn Book, 24th edition, 1905, the first two stanzas being as follows:

Know this, that ev'ry soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.



He'll call, persuade, direct aright,
And bless with wisdom, love and light;
In nameless ways be good and kind,
But never force the human mind.

We all remember, according to the scriptures, both ancient and modern in that great council held in heaven when a plan was being considered to offer the Father's children when they came to earth, that Lucifer, the son of the morning was there. He wanted to be sent to earth to have charge, promising the Father that all his children would be returned to him—none to be lost—provided the Lord would give Lucifer his glory. (See Moses 4:1-4.) Satan proposed to accomplish his purpose by the use of force—by denying men their free agency, taking from them their inalienable right that the Father gave to all his children in the spirit world as well as in the world of mortality. Free agency and accountability go hand in hand—they complement each other.

But I have digressed: let me return. There is no indication in the stories Bishop Ashton told that either bishop wanted to take free agency from the boys, but they certainly wanted to reform the boys. One succeeeded and the other failed, due to the methods employed. And this suggests the need for care, study, and prayer not only in dealing with boys but in dealing with all other people as well. Perhaps no two individuals are exactly alike. What is good for one may be bad for another. What succeeds with one may utterly fail with another. I have heard physicians say that this is one reason that makes the practice of medicine interesting —the fact that the doctor continually faces a challenge; for what is one man's meat may be another man's poison.

In large measure, a bishop deals with individuals rather than with people en masse. If it were not so, there would often be insufficient reasons for dividing a large ward, for large wards have some advantages not usually possessed by smaller ones. But the need of individual treatment requires of the bishop wisdom discernment, tact, sympathy, love, in order that he may succeed, without giving offense, in best serving his people. Among other duties, he is required to administer programmes designed to help the boys and girls of his ward. As I see it these duties, in general, are second in importance to no others. If we can save the youth of the Church, we will save the Church. I would not have anyone think, however, that the individual exists for the Church. The reverse is true—the Church exists for its members. Because this is true, the Church is perhaps the finest example of a large democratic organisation found in all the world. No individual can grow up in it, taking advantage of the opportunities offered him therein, without experiencing large personal growth and development in personality, attributes, talents, powers, and other leadership qualities.

YES, the Church teaches the fact that each of us is a child of God, both in the spirit and in the flesh. Since in the realm of life, like begets like, we normally must possess, even though in ultramicroscopic quantities, the attributes of God our Father. And a characteristic teaching of the Church is that "as God now is man may become"—a statement in poetic language of our magnificent doctrine of eternal progression. Man is in very deed the acme of creation. In the language of the Psalmist we too can ask:

What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast

crowned him with glory and honour. (Psalms 8:4-5.)

So in the plan of eternal progression life here on earth is an essential link, and in this link the most important thing is man—the individual. This is evident from the plan which, if successfully followed, will lead the participants back to the Father's presence. The Lord revealed to Moses that:

. . . This is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

To accomplish his purposes the Lord has set up his highly organised Church as an agency to serve his children. Hence the Church exists for us and for all who will accept its service.

And we who are here this evening, and many thousand of others besides, have been honoured by being called into the service of the Church and thus given opportunity to serve our fellow men. If we serve well, we will be blessed. I am reminded at this point of the words Shakespeare put in the mouth of one of his characters:

. . . it [mercy] is twice blessed; It blesses him that gives and him that takes.

And of the two, the giver is usually the greater blessed—always so if he blesses with a sincere, unselfish motive.

Now let us, too, remember that to accept a proffered opportunity to serve is to accept a responsibility as well. We then, in very fact, become to an extent, our brother's keeper. And in a larger or a smalled measure the welfare of a brother, a child of God, is in our keeping. From this point of view how fit for divine condemnation is he who having accepted responsibility fails in his duty to his brethren. Should not this thought act as a spur to the discharge of duty? Should it not help to end us reverently to our knees to seek earnestly and sincerely for the Lord's aid, suited to our needs? Without his help, brethren, none of us can fully succeed in his work. But succeeding, how great the joy and satisfaction that fills our breasts—a delightful feeling that all the money of a millionaire could not buy for us. This type of feeling is a reward from our God for service in his cause. It is an evidence of his acceptance of our efforts.

ANOTHER point and I am done. Let us not forget that Satan, a spirit brother of ours, is here on earth with a myriad of other spirit brothers. They are among us for a purpose—they are doing all in their power to destroy us and handicap the word of the Lord. Satan knows us—our desires, our weaknesses, our secrets. He tempts us in a multitude of ways. He attacks us where we are weak, not where we are strong. He stirs us up to doubt, to question, to criticize, to hate, to be slothful, discouraged, sinful, and wicked. He is at the bottom of dissension among the Saints. He is ever near at hand to make attempts to overcome and lead us away. I have in mind not only us in this meeting but people generally. Undoubtedly Satan's influence and power in the world today is greater than ever before.

We here and many others in the Church are called to be watchmen upon the towers of Zion where duty calls us to be faithful in teaching the Lord's way of life by example as well as by precept. Then we shall be effective missionaries. And upon the Church is divinely placed the heavy responsibility of carrying on missionary work, a labour to which all baptized members are called be they living at home or abroad. No one can escape the all-seeing eye of God our Father, who keeps us constantly, wherever we are, under scrutiny. Let us remember that finally the books will be opened and we will be judged by the things therein written—the deeds done in the body.

Through his wiles Satan is leading some of our people away. Describing conditions in the last days, Jesus, speaking to his disciples, said:

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (Matt. 24:24.)

Brethren, there is but one way of safety—live honestly, sincerely, and wholeheartedly near to the Lord and be wholly loyal to the leadership of the First Presidency of the Church.

"KEEP THY TONGUE FROM EVIL"

By Brother J. Elkington
of Bradford

THE life of any community whether in England, America, Japan or darkest Africa revolves without doubt around a certain set of fixed laws, which although differing slightly in various parts of the Globe are based on one object, and that is, to safeguard the interests of society, and to keep its members living harmoniously together. If one offends and breaks such laws then one usually expects to be and is punished for whatever crime one commits. To quote two examples; if a man murders his neighbour then he pays the penalty for his crime either by being segregated from humanity for the rest of his earthly existence or by paying the supreme penalty; if he steals from another man he is punished in a similar though less severe way.

Such are, shall we say, the material laws, but there are also other crimes, which although equally disastrous to a community are often allowed to go unpunished or unrebuked. To one such crime is the 34th Psalm referring.

OF WHAT does this crime consist? I would say that the four chief things concerned are: Lying, deceitfulness and rumour and scandal mongering, all of which you usually find have their roots in, or spring directly from, fear—hate—avariciousness—envy or covetousness and in my mind, and I hope you will agree with me, all these are vices to be shunned as is a leper by any honest christian.

Is it not as evil, or more so to steal a man's honour by slandering him behind his back, as it is to rob him of some costly possession, for indeed possessions can be purchased but not so honour for once it is lost it is difficult to regain. Yet such a felony is not usually punishable by the law of the land. Such a crime involves little risk and therefore many people indulge in it and to them blackening a character means as much as killing a fly would mean to a homicidal maniac. Just a few words here, and a whisper there—and a festering cancer begins to eat at someone's mind, as to the reputation of Mr. So and So, and gradually, as "Send re-enforcements am going to advance" changed into "Send 3/4 am going to a dance," so does a little mistake change into a terrible blunder and Mr. So and So's hitherto unimpeachable character is as dirt to be trodden underfoot by the lowest of the low.

Some may say that it is only a human failing; if such be the case, we must be superhuman, for without a doubt the curse of an evil tongue is a vice which must be ruthlessly stamped out. Joseph Smith, the founder of this, our church, must have realized this when in the 20th section of the "Doctrine and Covenants" it says, "And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking." The need for such a law becomes more apparent when one considers that a very short time was to elapse before the saints would be driven by persecution to seek refuge in numbers, and even more so when they had to cross to the great "Salt Lake basin." To stress the importance of the revelation it was repeated in D. & C., Section 42 and again in Section 136, through Brigham Young.

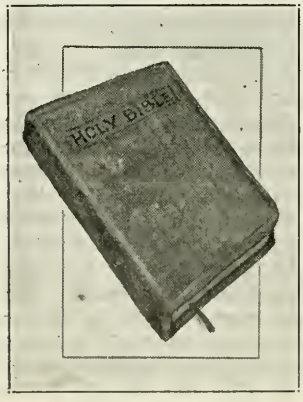
I wonder how those hardy pioneers must have felt crossing the American desert. Mostly men of Artisan class they were used to drinking, smoking and some of them to using abusive language and to have this new revelation brought to their notice on top of the discomforts of the journey, shortage of food and the Word of Wisdom it must have seemed to them that the church leaders were using dictatorial powers. We of this age are the benefactors of their faith in, and obedience to their prophets, for is not Salt Lake City one of the brightest of

many jewels in the continent of America, and can not we find, if sufficiently interested, volumes of writings by great men; authors, presidents travellers and statesmen all acclaiming the Mormon inhabitants of Utah to be the most moral and clean thinking people they have met.

I said that lying was not usually punishable by the state. That is the case; but only a short time ago I was reading a book concerning Africa, and it referred the so called civilized people of Europe to a tribe of natives, who although, as the missionaries put it, they live in a state of immoral nakedness have a certain moral code, one of the laws being the sentence of death for lying, which although rather drastic is a gesture to be highly commended.

Although being somewhat notorious for my indiscretion of speech at work, in the last year or so I have learned discretion and am constantly being told by my superiors that it is "The soft answer that turneth away wrath." It is bad policy to argue with any one wishing to have an argument with you. Try to reason with them. With this attitude Brigham Young seems to be in agreement for in one of his speeches he says, "If you first gain power to check your words, you will then begin to have power to check your judgment, and at length actually gain power to check your thoughts and reflection."

Here, however, arises a difficulty, for in many cases there are times when it is hard to find a tactful answer without being hypocritical and deceitful or guileful, and to people such as myself this presents quite a problem which can only be overcome by increasing one's command of phraseology and speaking ability.



I suppose most of you sometimes in life have come across a person who classes himself or herself as being super-honest as did I some months ago. Being a fellow worker, I had occasionally to help him in various tasks and quite frequently he would decide to curse, and curse he would at anyone within range, most of the others replying in like form, I replied with a contemptuous silence. This contempt gradually filtered into his brain and so he, after much brainwork decided that the best term he could apply to me was hypocrite, because I did not wish to swear back. It is very difficult to assess the mental capabilities of such persons, for swearing in most cases is a definite form of exhibitionism and in many cases shows a shortage of adequate vocabulary. As also are many other things, the use of profane language seems to be increasing and it will fall on the schools and churches to educate the youth of the world against such things, and indeed many are striving to do this.

Together with lying, I am convinced that swearing degrades a person's character and honour. For an example I think I can quote the German nation, for no civilized country has flaunted as have they, the treaties and pacts which they signed, and see now to what depths they have sunk.

I think we would do well if we remembered that African tribe and try to follow their axample as best we can. It is also as well to remember that we are all open to critisicm and if anything is done in the church wrongly, then there are always union meetings at which to discuss the matter and if a person does anything wrong, tell him to his face and he may be thankful for it. We often hear people excuse themselves for their uncouth manners and offensive language by remarking, "I am no hypocrite" thus taking to themselves credit for that which is really no credit to them. **When evil arises within me, let me throw a cloak over it, subdue it instead of acting upon the false presumption that I am honest and no hypocrite.**

THE WORLD SAYS

The "Star" prints the opinions of prominent people on a variety of subjects. It should be understood that these opinions may not necessarily be those of the "Star," but we feel that it is good to know what the "world" is thinking

CITIZENSHIP

"WE are part of the State, and it changes through us, not on its own account; what we do, what we think governs the trend by which it develops. To think of the State in the future, we must project ourselves within it. We live in the State as citizens, and what the State is now and becomes in the future depends on what we do with our citizenship."

C. R. COOK, in the latest volume of "The Christian Looks ahead" series.

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ALLIES?

"IT is not too late for the Allied countries to start all over again in their attitude to current problems—not too late, if all will admit their common folly in their present course. Let Britain speak out and condemn that folly, and many other voices will join in. For if we do not mend our ways, the answer to the question, 'Who won the war, anyway?' may prove to be, 'No one—you all lost it!'

"News Chronicle".

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CONFIDENCE IN YOUTH

"I HAVE quiet confidence; cheered too, by belief in the youth of our country and of the Empire, for the future lies with them. We older people through two wars may have lost some of youth's resilience, but they will have, in full measure, that bright quality of youth, 'the enthusiasm of inexperience,' which overcometh all difficulties."

LORD CATTO, Governor of the Bank of England.

SUPER-SALESMANSHIP

"IT may be a far cry from the battlefield to the salesman's office, but if we are going to reap the benefit of the gallantry displayed upon the field of battle by our people during the last six years, we must be able to uphold the standards of our people now that the war is over. To do that, we have to exercise super-salesmanship of our goods."

SIR STAFFORD CRIPPS, speaking to sales managers.

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MEDICAL SERVICE

"I WANT, from the medical profession, co-operation, and not suspicion and antagonism. We are going to do some unorthodox things. I shall be trying a few experiments, and I hope to get enthusiastic co-operation. I am not going to achieve my tasks by any bull-in-the-china-shop methods, but I am satisfied that in another year we shall be able to lay before the people of Great Britain a medical service which will be the envy of other countries."

ANEURIN BEVIN, Minister of Health.

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VICTORY?

"VICTORY is not enough—if it is to be merely victory over 'Huns' and 'Japs'. Victory over the causes of war was the aim of those who died. Victory over the causes of war must be the aim of those who survive. They cannot, on any other terms, satisfy their obligations to the human race, including their own immediate children."

"Daily Herald".

FULL SERVICE

By John A. Widtsoe *of the Council of the Twelve*

Address delivered at the Saturday afternoon session of the 115th annual general conference, April 7, 1945, in the Assembly Hall

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MY dear brethren and you also who may be listening in: I am very glad today that I am a member of the restored Church of Christ. I have had this gladness in my heart all the days of my life, since my early boyhood, and I bear testimony to you this afternoon and witness also, that this Church is of God, established by him, which, as has already been quoted here, will never be cast down or given to another people. We are dealing with eternal realities, everlasting, from the heavens above.

The excellent messages given us by our brethren during this conference have started in our minds, I know, many trains of thought. One particularly has been with me ever since one of the brethren spoke yesterday forenoon. I would like to discuss it with you briefly.

Some years ago I had the opportunity to spend the night in a little tavern or hotel at the famous little town of Chateau Thierry, in France. That little town was a storm centre of the great war of a quarter of a century ago. When we left, the next morning, the proprietor or hotel manager, a veteran of the last war, came out to say goodbye to us. Someone said something about the war in which he had served. He promptly pulled down the eyelid of one of his eyes and put his finger on the eyeball. It was an artificial eye, to replace one he lost in the war. Not satisfied with that, he pulled back his check and showed us a silver jaw that had been inserted by the surgeons to replace the one he lost in the war. He looked at us and said, "This is all I got out of the war. What good is war?" I believe that man spoke the feeling of the great majority of mankind, of us common men.

Yet we stand now bewildered before another great war. I believe the world has never been so bewildered as at the present time. We cannot understand how this war has come about. We don't know how to solve the problems that will follow. We look into the future with a certain amount of dread. If I read the magazines and reports correctly, many are ready to surrender even their free agencies to try out something new in the hope that it may lead to something better. The answer to all this, by the Church of Christ, is simple. It is the answer that has been given since the beginning of time. If mankind had accepted the gospel of the Lord Jesus Christ, there would have been no bloody wars; and if the world today would accept the gospel of the Lord Jesus Christ, all problems that lie before us would be solved easily and well. We believe, and we have so taught, that every question confronting humanity may be answered by the gospel if we understand the gospel and accept it and use it properly; and every problem before us may be solved in the same manner.

To this reply the leaders of nations say no, or a very doubtful yes. They are willing to concede that religion and the gospel of the Lord Jesus Christ may be very effective in the spiritual field, but not very efficacious in the temporal world of men and women dealing with living problems here upon this earth.

If gospel light is thrown upon Dumbarton Oaks and upon Yalta, the agreements made there, and upon the coming San Francisco conference, it will not be so difficult to write safe treaties or to discover the weaknesses inherent in agreements already made. Men are so willing in working out the problems of the day, to cover with smiling diplomacy, riotous selfishness.

NOW then, having said this, let me ask, what is our obligation as a Church and Church members, in this day of confusion. Do we have an obligation? Are we willing to continue as other people to use our best judgment as men, try to vote this way or that when an election comes up, depending on our human powers? Are we like all the other people on the face of the earth, or has the Lord placed upon us obligations and conditions which make us different from all the world?

We say that the Lord spoke to the Prophet Joseph Smith and through him restored the eternal gospel, formulated in the heavens before the foundations of the earth were laid. The Lord has told us that the gospel is for all men. He has charged us, members of this Church, to carry the gospel message to all the world.

If it is true that peace can be won only through the gospel of Jesus Christ; and if our claim is true, as I verily believe it is, that we alone have the true and full gospel of the Lord Jesus Christ, we carry a tremendous responsibility upon our shoulders. There will then be no world peace until we do our part, accept our high commission, and teach the truth to all the world. In that sense we become the custodians, so to speak, of the world's peace, of the world's future, we humble men assemble here, with those who labour in the wards and stakes of Zion. I believe that it is our duty to accept this challenge. We cannot sit in some cozy, warm, spiritual chimney corner, thanking God for the blessings of the gospel, for our membership in the Church, selfishly forgetting all else and everybody else. That is not our work, nor our destiny, nor our business in life, under God's command.

The possession of the gospel, the knowledge of it, does change a man tremendously, but the full joy of the gospel, that joy which we have all seen in many a humble person who has received the gospel, comes only when we use the gospel for others. He who receives must give, that is one of the first and most fundamental of all gospel laws.

Well, you say, we are only a small people, not quite a million people as reported here yesterday. There are about two thousand millions in the world today. Can we do it? Can we teach all the world? We are too few, are we not? Obviously, the first answer that comes when we speak of this high obligation that rests upon us is: We are few, yes. We claim no pre-eminence in physical or intellectual matters, nor in the affairs of men. But, we have the truth of eternity, and we have faith. Faith and truth are invincible. With the sling of faith and the pebble of truth, like David of old, we may lay low every giant of unbelief and error and opposition to truth in all the world. To go forth in this spirit is the call of the day to Latter-day Israel.

YOU remember that in days gone by, a great cry went forth, "Is there faith in Israel?" That is the cry today, faith not only to bless ourselves in our own mountain valleys, or those of our people in the coast country; but faith that this work will bless all humanity. We belong to a world organisation, we have a world message; we are under a world obligation. We must lift our eyes and see this work in its wholeness as the Lord has revealed it to us, and as we have been taught since the days long gone by.

I have the feeling, brethren, that we can't accomplish this work unless we give our whole selves to it. Half-hearted service will not suffice. There must be complete surrender to this work if it shall accomplish the purposes of the Almighty. The old proverb maker said: "Son, son, give me thine heart." Are we giving our hearts to this work that the purposes of the Lord may be accomplished? That is the question for us in this day. That surrender, that giving of one's self, must be full of eagerness. We must not wait to be called to serve. You know what the Lord said to the Prophet Joseph Smith a long time ago about men who wait to be called. We must be eager in service. You remember the story from the days of Christ:

And when he (Jesus) was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? (Mark 10:17.)

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MOSES heard the voice of God from the burning bush and removed his shoes in reverence. His limitations, his weaknesses, his past mis-deeds seemed magnified and revealed as, in the presence of God's majesty, he listened to the call to service.

At this most beautiful and inspiring season of the year the thoughtful traveller in the countryside is constrained to remove his shoes—and his hat—as he sees the resplendent evidences of God's handiwork and from a thousand burning bushes he hears a call to co-operate with Him in freeing his people from bondage.

But, even as in Egypt, it seems necessary to display his power and his displeasure to those responsible for our slavery. How many plagues must come upon the world before his chosen people can be released from their task masters and seek the promised land. And to what extent do we contribute to our enslavement by adopting as our own the alien ways of the 'Egypt' in which, for a time we are compelled to live.

Have we developed such an appetite for the 'flesh pots' that we somehow prefer them to the freedom which is promised to all who are willing to follow divinely appointed leaders through the wilderness. Or do we resist instruction and guidance if our established ways of doing things is disturbed. Have we the faith and courage to go down to the shores of the great sea knowing that he will command and it will obey or do we prefer the cramping security of slavery to the freedom which may be had for the price of sacrifice and effort.

Human nature has not changed much since the days of ancient Israel. Moses was taken from them for a brief season and they made and worshipped a golden image. At the first turn in the road they insisted on looking backward. They could no longer see the familiar evidences of worldly power on which they had relied and so they complained that Moses had betrayed them. They lacked the vision and the valour which all adventurous living demands and had to be sustained along the way by miracles, by food from heaven and water from the rock.

After six years of devastating plagues on a scale which ancient Egypt never knew the world seems little nearer to a day of deliverance. We have harvest festivals and observe thanksgiving days, our leaders set aside days of prayer and among the victor nations we sing praises and give lip service to our great Deliverer. But is there less of hatred in the world? Do greed and selfishness still dominate our motives? Are we amenable to counsel when to follow it seems to be against our immediate personal interest? Are we willing to follow inspired leadership even when it leads through the valleys which inevitably lie between the mountain peaks which mark the course to the promised land?

At a time when social, political and economic systems are being challenged; when new and alien ideologies are being advocated, when tried and established methods are being forsaken and when people in large numbers follow after strange gods it is well that the Latter-Day Saints be reminded that, for them, there is but one voice of authority, that to them there is always open a safe passage through the sea if they will but harken to The One who said "they shall be my people and I will be their God."

The students of church history, ancient and modern, and they who have had the responsibility of leadership have called attention to the contrast between the ways of God and the methods of Satan and have urged all to cultivate the spirit of discernment, of humility, of obedience. All history demonstrates how fatal it is

to the individual or the nation to follow leaders who are either uninspired or are inspired only by selfish ambition, lust for power, desire to dominate.

Gradually such ursurpers of authority have gained control of the machinery of government and have not only enslaved the people but have led them down to destruction. The apostle Paul warned the people of his day of the danger of yielding to the dictates of usurpers. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey whether of sin unto death, or of obedience unto righteousness?"

Brigham Young the inspired leader of the modern exodus, courageously warned his people of the reality of the forces of evil; He said "The Devil's forces are particularly marshalled against us. The adversary presents his principles and arguments in the most approved style, and in the most winning tone, attended with the most graceful attitudes; and he is very careful to ingratiate himself into the favour of the powerful and influential of mankind, uniting himself with popular parties, floating into offices of trust and emolument by pandering to popular feeling, though it should seriously wrong and oppress the innocent."

Members of the church have never been asked to follow blindly and without question. The great principle of free agency has been emphasised since before the fall of Lucifer who was determined to employ compulsion and deny the right of choice. And yet there are times when we must walk by faith and not by sight alone; when we must believe without seeing; they who thus believe were classed as 'more blessed' when the Saviour submitted to the unbelieving examination of the doubting Thomas. There are times when it is not given to us to view the whole plan, to know all of the details of a proposed campaign, to be consulted on general policy and it is then that we should show our faith in inspired leadership by subjecting our opinions and our will to that of those who, because of their wider contacts, more complete information, elevated viewpoint can see the whole field of action while our own vision is limited to the little sector to which we have been assigned.

The few men in a pill-box at the cross-roads may come to look upon their little concrete house as the nerve centre of the battle line. If the commanding officer should send down word to withdraw and take another position with details as to time and place, the wise N.C.O. will without question obey orders. He is aware that disobedience here might result in his being cut off with his men, or perhaps his position will be shelled or bombed by his own artillery or planes.

And so in church leadership. There are times when from our limited horizon we cannot see the wisdom of some move or policy. If we persist in holding to our own views and refuse to join in the general scheme we are liable to find ourselves isolated behind the lines and included in the casualties. Quoting a prophet of modern times; "Every son and daughter of God is expected to obey with a willing heart every word which the Lord has spoken, and which he will in the future speak to us. It is expected that we hearken to the revelations of his will. and adhere to them, cleave to them with all our might; for this is salvation, and anything short of this clips the salvation and the glory of the saints."

And so, as the glory of this autumn time is translated into a prophecy of the spring which is to follow, let us listen to the voice from the burning bush and reverently remove the shoes of our unbelief and stand on holy ground. "Be ye clean that bear the vessels of the Lord."

H. B. BROWN.

BRITISH MISSION

DISTRICT ACTIVITIES

SHEFFIELD.—On Saturday, September 29th, Sheffield Branch held their M.I.A. Opening Social. In presenting an unusual theme—"History is Made Tonight" several historical tableaux were given by members of the M.I.A. A delicious three course dinner was prepared and served by the M.I.A. officers under the direction of Sister Winifred Bailey, the President. Prizes were given for the most original costumes rounding off a most successful venture to commence the season's work.

A Home coming Party was given in honour of Elder Albert E. Maybury and Lorenzo Harrison, both home on leave from the Middle East, on Monday September 17th, in the Sheffield Chapel. In addition to a dinner prepared by the Relief Society under the direction of Sister Mary Laycock and an entertainment directed by Elder George A. Stubbs, District President George H. Bailey made presentations to the two brethren.

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LEEDS.—On Sunday afternoon, October 7th, in the Bradford branch chapel, beautifully decorated for the occasion with flowers and fruit, the Sunday School children presented a very inspiring programme entitled "Crowned with Goodness" directed by Sister Clara Evans, as the first part of a Harvest Festival. Several of the children excelled in recitation. One hundred and seventy people attended. In the evening, the Relief Society, led by Sister Kitty Laycock rendered an excellent programme "The Four Seasons". Speakers were Sisters K. Laycock, L. R. Summerson, and M. Moore. Highlights of this programme were musical selections rendered by the Singing Mothers and Daughters, and duets. One hundred and eighty people enjoyed a fine spirit of harvest and thanksgiving. On Monday evening following, in the social hall, the fruit was sold at a social and fruit banquet. Elder George Pitts acted as M.C. and entertainer.

Bradford Branch held their M.I.A. Opening social on Saturday, September 22nd. One hundred and three people enjoyed dancing, modern and old time. Items were given by Sisters B. Whitaker, Marie Dewsome and D. Shutt. The Programme was non-stop and refreshments were served throughout.

The Branch M.I.A. Conference was held on the Sunday following when the Slogan was used as theme. The three phrases of it were treated by Brothers J. Elkington, Fred Laycock and Lawrence T. Moore respectively. President Hugh B. Brown was present and enlarged upon the theme, challenging all to retain the purpose of the slogan in their hearts. Sister Dennis rendered a solo during the programme entitled "My Testimony".

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NEWCASTLE.—On Monday, October 1st at a baptismal service held in the Sunderland branch chapel, conducted by President F. W. Oates, Nora Stone was baptised into the church by her husband Elder Gordon Young Stone. She was confirmed by President Oates who also spoke on "Baptism and the Gift of the Holy Ghost" Sister Hazel Oates rendered a solo during the ceremony, "The Holy City".

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LIVERPOOL.—A social was held on September 1st in the Liverpool branch in aid of the Relief Society Funds. A fine programme included vocal duets by Sisters Joyce and Marjorie Patey, solos by Sisters Lee and Gladys Tope and Sister Morris. Brother George Patey presented a negro study assisted by members of the

Relief Society. Others taking part were Brother Morris and Sunday School Children, notably Geraldine Devereaux who led the assembly of 70 people in community singing. The programme ended with a two act play by four younger members of the Relief Society entitled "A very lame dog". Refreshments were sold during the interval provided by the Relief Society.

ENGAGEMENTS

The engagement was announced, on September 28th, of Sister Ruth Williams of the Kidderminster Branch, youngest daughter of Mr. and Mrs. H. Williams of London to Pfc. Vernell Hugh Morgan of Sanford, Colorado, U.S.A.

MARRIAGE

BAILEY-MAYBURY.—The wedding of Sister Edna Bailey, third daughter of President George H. Bailey, to Elder Albert E. Maybury, oldest son of Sister Alice A. Maybury of Woodhouse, Sheffield, was solemnised in the Sheffield Branch Chapel on Saturday, September 15th. The ceremony was performed by the bride's father, President Bailey, and the bride was given away by her brother Elder G. H. Bailey Jnr. Elder S. James Malbury acted as best man. The bride was attired in white lace with a veil and a coronet of orange blossom. She was attended by four bridesmaids. Sister Vera Tracey, cousin of the bridegroom played the organ throughout and Brother John Snow sang "Because". After the ceremony, some 80 guests were entertained at a reception given by the father and mother of the bride in the recreation hall of the chapel.

WE HAVE FALLEN IN LOVE WITH HER . . . .

Sister Zina Card Brown is an American, for which fact I can never lightly forgive America. Born on this side of the Atlantic, her sweetness and charm would have been an attribute to British Society such as we could have boasted of to our American cousins for all time.

But our British pride was not to be indulged to this extent and so we concede to Lincoln's country the right to be proud of producing such a noble and gracious little lady as the wife of British Mission President Hugh B. Brown.

Quite frankly, and still manifesting in our confession something of the Briton's genius for understatement, we have fallen in love with her. She has dignity and the largest capacity for loving sinners of all grades that my naughty soul, at least, has ever encountered. She has a delicious sense of humour—and her cookies are undoubtedly the most piquant to the palate ever experienced by a prosaic British Mission Home.

People like to be where she is. There is a sort of compelling charm about a woman who has learned to be in love with life and with people. Burns had it. He became great because his humility knelt to the small creatures even while his poet's soul fraternised with God's.

Sister Brown is President of Relief Society in Great Britain and no woman could be more perfectly fitted for such a vocation. For love, that perfect charity of which Paul spoke, is the material of which her life is made.

We welcome her to Britain, to our homes and to our hearts and we pray she will stay long beneath the British Flag with her adopted people.

EDITH RUSSELL.

FORCES'

Here is another farewell letter from a member of the U.S. Forces who has spent some of the war years with us and has endeared himself to our hearts. Elder Harold L. Flygare has been most active in church work (as and when his military duties would allow) and we shall miss him as much as we should any missionary that came to our land. We say "goodbye" —no, not goodbye,"—"Au revoir." We DO hope we shall meet again—God bless you!

★ ★ ★

DEAR Brothers, Sisters and Friends of the British Mission, I have been expecting that the day would come when I would have to say farewell to my many friends throughout the British Mission, but little did I expect it to come so soon. I would like to take this opportunity of expressing my thanks and appreciation to all of you individually, and collectively, for the generous hospitality and warm friendship extended to myself as well as many other young men from Zion.

This, truly, is a day of warning. It will be followed by a time of judgement. The Lord is about to shake, terribly, the kingdoms of this world. War, (which has just ended) pestilence, famine, earthquake, whirlwind, and the devouring fire, with signs in the heavens and on the earth, will immediately precede the great consummation which is close at hand. These definitely are the last days. All that has been foretold by the Holy Prophets concerning them is about to be literally fulfilled. The everlasting gospel has been restored to the earth as one of the signs of the latter-days. Israel is being gathered. The elect of God are assembling from the four quarters of the earth. The way is opening for the redemption of Judah. Soon all things will be in commotion; "men's hearts failing them for fear and looking for the things that are coming on the earth." The places of refuge appointed are Zion and Jerusalem. The Lord, even Jesus the Messiah, will come to His Holy Temple. He will be glorified in His Saints, but will "take vengeance on them that know not God and obey not the gospel." He will break in pieces the nations as a potter's vessel. He will sweep the earth as with a besom of destruction. He will establish righteousness upon it and give dominion to His people. "The meek shall inherit the earth and the wicked shall be cut off forever." Therefore repent, and turn unto Him all ye nations, and obey Him all ye people, for these words are true and faithful and are given by His Spirit! Salvation has come unto you; reject it not lest ye fall and perish. The time is at hand!

Remember, and apply the following questions to yourself individually. What sort of a church would our church be, if every member were just like me? Better or worse would our church be, if every member were just like me?

I pray that we may all continue to be found worthy, whatever our calling may be and that we may individually and collectively strive to live and obey the teachings and commandments of Our Lord and Saviour. To this end, I pray that we may all continue to work.

May I bear you my testimony in all humbleness that I know of a surety that the church of Jesus Christ of Latter-Day Saints is the true church of God, Our Heavenly Father on this earth, and that Jesus the Christ is at its Head revealing His word to His Holy Prophets in these the Latter-days for our guidance. That the leaders of the church are truly inspired men of God. I pray that we may all realize the importance of this work, here in the latter-days, and strive that much harder to be found worthy, and to always follow the counsel and advice given by those having the authority. Because in the end it is to our benefit and continual blessings to follow the ways of Our Lord, Saviour and Redeemer.

Sincerely your brother,
HAROLD L. FLYGARE.

PAGES

The report which has appeared in the press recently, that there has been an alarming increase of cases of venereal diseases since V.E. day must give pause to both civil and military authorities as well as to the general public. Many attempts have been made to combat this evil in various countries and medical science has made some progress in both preventive measures and in methods of treatment. In spite of all that has been done however the plague makes steady inroads over increasingly wider areas. If we are to avert a disaster greater than the aggressive use of the atomic bomb, we must fight this enemy with the only effective weapon known, viz. personal purity resulting from self control.

How justly incensed would be the people of a community if they found that through the criminal carelessness of an official the water supply of the town had become polluted, poisoned, by filthy seepage from the sewer. This filth is not only a menace at the point of entry but carries its deadly toxin far down the stream endangering all who drink. But infinitely worse is he who deliberately pollutes his own blood stream and brands innocent ones with shame; who subjects himself to physical, mental and spiritual anguish; who maims and disfigures those he loves. He is not only untrue to himself but is as a traitorous sentry who, while on guard duty invites the enemy to infiltrate the lines which he is supposed to protect with his life.

To lustfully expose oneself to this loathsome disease during the war or at any time is reprehensible and almost unforgivable, but to deliberately subject those, to whom he is shortly to return, to the dangers inherent in any contact with its shame is to be basely untrue to all that is commendable and fine in man. Surely the time has come for plain speaking, for warning in the most emphatic language at our command.

To the majority of L.D.S. servicemen this warning is unnecessary but we speak out thus plainly because the danger is real and imminent and there are those who minimize the seriousness of unchastity and accept as necessary the moral laxness which makes possible the spread of this awful malady.

Let us celebrate the victory in the way which will be most pleasing to Him who has given it to us, viz, by showing through righteousness that we are worthy of it. Now that you through valour have secured our shores against invasion let us have the valour to drive out a more dangerous enemy whose infiltration into every part of our country threatens our destruction and ignominious defeat. As we hold aloft our country's colours and would rather die than see them sullied, stained or lowered, so we must keep pure and white the emblems of our manhood and protect with all we have the purity of our women.

HUGH B. BROWN,
Co-ordinator for Servicemen.

Sacred thy body -
as thy soul

THE PARABLE OF THE JEWEL

By Nephi Jensen

ONCE there was a certain rich man who had a precious jewel that he desired to have delivered to a nobleman who resided in a castle at the summit of a high mountain.

He called one of his slaves and said to him:

"Take this Jewel, posthaste, carry it to the top of the mountain and deliver it to the nobleman in the castle."

The slave sullenly took the Jewel and started up the mountainside. Every step he took, one sullen hateful thought passed through his mind.

"I am a slave. I hate my master because he compels me to serve him."

So when he reached the top of the mountain, he was more sullen and hateful that when he started to climb. For it is a settled law of human nature that the more we do in the spirit of hatefulness, the more hateful we become.

When the slave reached the entrance of the castle, he was met by a stern guard who demanded,

"What brings you here?"

"I have a Jewel for the nobleman in the castle."

"Why do you bring it?"

"Because I am a slave and I am compelled to bring it."

"The nobleman will not accept a gift from a slave."

So the slave returned to his master with the Jewel.

The rich man now called one of his free employees and asked him if he would deliver the Jewel to the nobleman.

"Yes," replied the ambitious youth.

"What will you charge for your services?"

"One hundred pounds."

The bargain was struck. The ambitions youth started up the mountainside with the Jewel. Every step he took, one greedy thought passed through his mind.

"When I shall have delivered this Jewel, I shall receive one hundred pounds."

So when he reached the summit of the mountain, he was more greedy and selfish than when he started to climb. For it is a settled law of human nature that the more we do in the spirit of greed and selfishness, the more selfish we become.

When he reached the entrance to the castle, he, too, was met by the stern guard, who demanded.

"What brings you here?"

"I have a precious Jewel for the nobleman."

"Why do you bring it?"

"Because I am paid for bringing it."

"The nobleman will not accept a gift from a hireling."

The rich man next asked a generous hearted Christian youth to deliver the Jewel.

"What will you charge for your service?" he asked.

"Nothing," responded the youth. "I know the nobleman. I have met his only son, who is the gentlest of the gentle and purest of the pure. I understand that the nobleman is just like that son. Because he is like that son, I love the nobleman as I love his son. And because I love the nobleman, I will gladly carry the Jewel to him without pay."

And so the Christian youth started up the mountainside with the Jewel. Every step he took, he became a finer and nobler soul. For it is a settled law of human nature that the more we do in the spirit of loving service, the nobler we become.

When the Christian youth reached the entrance of the castle, he, too, was met by the stern guard who demanded,

"What brings you here?"

"I have a precious Jewel for the nobleman."

"Why do you bring it?"

"Because I love the nobleman."

So the Christian youth was admitted into the castle and graciously delivered the Jewel to the nobleman who invited the youth to come and live in the castle forever.

SUGGESTIONS FOR TEACHERS

Prepared by High Priests Quorum, under chairmanship of Merrill O. Maughan, Bishop of North Shore Ward, Chicago Stake

THESE suggestions are very general. However, they are basic. We realize that some teachers do better work with certain techniques than with others. Therefore, try always to find **your** best method of teaching and strive constantly to improve it.

DO

1. Prepare the lesson **thoroughly**. Read and study widely. There is no substitute for preparation.
2. Start your class off with something in or relating to, the lesson which will immediately arouse interest. The use of a quotation, a story (if short and applicable), an illustration, a short poem, a question, or a startling statement is helpful.
3. Get all in attendance into a discussion as early as possible and keep them in the discussion to a considerable degree. Remember, a class is not a lecture period except in a few places such as at some colleges and universities. Our sacrament meeting is the place for our lectures.
4. Remember, **your** big job is—
   (a) To introduce the subject briefly
   (b) To stimulate discussion by everyone present, so far as possible.
   (c) To keep the discussion on the track and moving forward.
   (d) To clinch points at opportune times
   (e) To end the class with something which will induce constructive action on the part of those present. This favourable action may be in the form of a determined inward resolution to do better, or may be an outward manifestation. The big thing is to motivate those present toward the real and important values in life.
5. Make assignments, preferable short ones, to several. However, also study these yourself and be prepared to lead in the discussion of them. If any or all of those assigned do not arrive, you will still be well equipped in order to have a good class.
6. Be a good engineer and a real leader.
7. Be generous in giving credit and expressing appreciation for help rendered.
8. Have a definite objective in each lesson.
9. Teach sudents, not subject matter.
10. Teach on the level of the class, constantly striving, however, to raise that level.
11. Assume that members of the class are more or less versed in the subject under discussion. When you do, you show respect for them, and you appeal to them more successfully. This idea is well expressed by Alexander Pope, in his "Essay on Criticism."
    "Men must be taught as if you taught them not,
    And things unknown as things forgot."
12. Remember that much of the art of effective instruction consists in skilful questioning.
13. Be modest. When Socrates was asked why the Delphic Oracle pronounced him the wisest of all the Greeks, he said, "It is because I alone of all the Greeks know that I know nothing."
14. Live so that your teachings will ring true.
15. Develop within yourself a strong desire to be a good teacher, study extensively, constantly seek help through prayer, and continually practice in every way you can, through advance discussions of the lesson with others, and in numerous other ways.
16. Remember the statement of Abraham Lincoln, when he said: "Without the help of God I will surely fail, but with his help I will succeed."

Also, remember the things of man are taught by the spirit of man, while the things of God are taught by the Spirit of God. (See I Cor. 2:11.)

DON'T

1. Don't come unprepared, but come.
2. Don't read the lesson in the class, but discuss it. The idea of having various members take turns reading the entire lesson is poor pedagogy. The reading of an excerpt, however, is fine, provided it is short.
3. Don't waste time. Jump right in on the lesson and stay on it; don't drift.
4. Don't be afraid to say diplomatically, that the discussion is getting off the subject; then bring it back and keep it in a straight line toward your goal.
5. Don't let anyone in the class talk too long or too often. Let everyone have a voice, if possible. Answers and comments should be brief, with few exceptions.
6. Don't delve in mysteries. Stay close to known facts.
7. Do not get into arguments. Generally they result in someone's having his feelings hurt. Instead, discuss the lesson in a pleasant way, never getting too certain or becoming dogmatic; Be tolerant.
8. Don't press. Don't force your ideas. On the other hand, with the proper teaching spirit, coupled with the spirit of the Lord, you will quickly win cooperation from the entire class, and they will reach out to you.
9. Don't blame anyone but yourself if the class isn't good.

ACTIVITY

ACTIVITY is the cry of Youth. It's fulfilment is as urgent and necessary as it is natural. The bursting energy and enthusiasms of the young must be given healthy, congenial and uplifting outlet. If that outlet is not supplied, it will, it must, express itself in ways not so desirable. And if your M.I.A. cannot supply that need then it is failing in its most important role.

The primary purpose of M.I.A. is briefly, to provide the young people of the Church with a testimony of the Gospel. Only in very few instances do testimonies come to people in a sudden or spectacular manner, they are usually obtained from an apparently simple yet significant series of experiences. These experiences may be received by contact, in cultural pursuits with people already having a knowledge of the Gospel, when, in little ways, the worth of the principle and life is made apparent.

The role of M.I.A is to provide those circumstances.

The consideration given to the choice of your Activity Directors or Activity Committee may well decide the success your M.I.A. will achieve; whether your M.I.A. will be a good one, or whether it will be just another weekly meeting attended by that small group of "old faithfuls" whose testimonies are so developed that they attend either from a sense of duty or from a desire for philisophic or doctrinal discussion. For these admirable people M.I.A. is a source of joy and upliftment, but it cannot fulfil its most oustanding role —they already have testimonies. It is to those whose spiritual natures are not so developed that the M.I.A. owes its greatest responsibility. It is to them, especially, that the activity programme for the coming year must be attractive. The milk before the meat!

So, M.I.A. officers, look around your group and choose your Directors with care and after PRAYER.

ALVIN L. GITTINS.

Mr. Church Officer:

Do You Grow or Swell Under Your Position?

By Marvin O. Ashton of the Presiding Bishopric

MR. CHURCH OFFICER, do you **swell** with your job or do you **grow** with it? Do you consider your job as a **position** or an **opportunity**? No matter what your devotions or ambitions may be, probably no greater opportunity could come your way, under which to grow than in the office that is yours. Yes, there are blessings that come with your responsibility, but if you are to have those blessings, you've got to go out and get them. We are not forgetting virtues you must have. We are not forgetting charity and all that this word means; we are not forgetting prayer. If you are not prayerful, you will go flat in your responsibilities. But, we repeat, you must **grow** in your position. Some people swell in a position instead.

Someone has said, "Thou shalt not take thyself too seriously." Let's take our job seriously, but not **ourselves.** Robert Burns said, "O wad some Power the giftie gie us to see oursels as ithers see us. It wad frae monie a bluner free us." Someone else having in mind a self-centered individual's conception of himself has aptly changed the above wording to read: "Oh, wad some power to others gie, To see myself as I see me."

To your people, are you a progressive, on-your-toes servant, or do they see you **smug** in the glories of your authority? Mr. Officer, are you learning more about your job every day and functioning the most modern way? Are you content to do things as those things were done fifty years ago or do you know the short cuts? Are you alert, searching for new ideas and new methods? "The Lord feeds the birds, but he doesn't take the worms to their nests." Lorimer, who wrote the book, "Letters of a Self-made Merchant to His Son," says, 'You can still kill ducks with a muzzle-loader, but if you want to take as many ducks home as the other fellow, you've got to carry a hammerless.' Since he wrote those words, even the hammerless is old-fashioned. Now you've got to carry an automatic. "As with the priest, so with the people." That saying is almost as old as the hills, but it is true. Are you a light to the people of your oganisation, or are they behind the times because of your lack of vision?

★ ★ ★

IF there ever was a time of adjustment it is **now.** If you can't conform yourself to new changes, you are going to find yourself "out on a limb." Those who have eyes and see not, and those with ears who hear not are in for trouble. There are those who pretend to play the roll of leadership, who are uncomfortable in confronting new ideas and new methods. You can bet your life, ahead of us it is going to be the survival of the fittest. He who cannot adjust himself is going to be left behind.

They tell a story of a fellow with others who was running a race, the race to end after the runners had gone around the track several times. They had been going around a few times and the finishing lap was getting close. Sitting close to his good dad, a wide-awake lad, keyed up to see the finish of the race, observing a particular contestant losing ground, said, "Look, Dad, that guy is so far behind that he thinks he is on ahead!"

Mr. Church Leader, do you get into that embarrassing position where you are so far behind that you think you are ahead? Do you **swell** or **grow** with your Church responsibilities?

THE IMPROVEMENT ERA.

CHURCH SENDS AID TO EUROPE

A NEW era of missionary work and Church service lies ahead for members in European countries as a result of several actions at Church headquarters this week.

Most important of the steps being taken to lend spiritual and temporal succor to the Saints in the war-ravished countries, was the appointment of two of the General Authorities to go immediately to Europe, Elder John A. Widtsoe of the Council of the Twelve, and Elder Thomas E. McKay, assistant to the Council of the Twelve, both of whom have had wide experience in Europe received this assignment from the First Presidency.

They expect to make contact with all European missions and to direct aid to individual Saints who are reported to be suffering from lack of food and clothing. Elders Widtsoe and McKay expect to be gone for several months, possibly a full year on this assignment. They are to go alone as soon as the transportation can be arranged.

Other action to assure relief from suffering of members of the Church in Europe was taken this week by a committee of Church leaders assigned the task of finding ways and means to send food and clothing to those in need. This committee is headed by Elder Widtsoe who is assisted by Elder Harold B. Lee of the Council of the Twelve and managing director of the Church Welfare Committee.

Already this week hundreds of packages containing needed food and clothing are being sent by mail to Europe. The full facilities of the Church Welfare programme including its stocks of food, clothing and bedding are at the disposal of this committee to give aid to European Saints. The committee is also exhausting all possibilities of finding shipping space for large quantities of such items for the Saints of Europe. At present, the packages, limited in weight by postal regulations, are being directed to branch presidents and some individuals in several European countries.

When larger stores are sent to Europe by the Church it will be one of the tasks of Elders Widtsoe and McKay to direct distribution and facilitate the movement of the clothing and foodstuffs sent through the Church Welfare Programme.

It is expected that the next few weeks will see several appointments of Mission Presidents to European countries for a full opening up of the missions there. The two General Authorities will assist these new presidents in the reorganization of their missions, help make contact with the Saints and assist in the spiritual and temporal rehabilitation of 30,000 members of the Church in Europe.

DESERET NEWS.

RELIEF SOCIETY.

By action of the general board, the "National Woman's Relief Society," has had its name changed to the "Relief Society of the Church of Jesus Christ of Latter-day Saints."

When organized by the Prophet Joseph Smith on March 17, 1842, it was called "The Female Relief Society of Nauvoo." After the exodus to the Salt Lake Valley the words "of Nauvoo" were dropped. In 1872 the name of the organization became known as the "Relief Society." The Relief Society was incorporated under the laws of Utah in 1892, for a fifty-year period with the title "National Woman's Relief Society," and has used that name since then.

ALPHABIBLE QUIZ

A great soldier who lead an Israelite army to take a city which had, as its initial letter, the same as that of his own name.

J.....

A man who was punished for refusing to do what the Lord asked by being thrown into the sea and who was swallowed by a large fish.

J.....

A prince, one of the sons of the subject of the last poser of the last quiz.

K.....

A man who lived to be 133 years old and whose sons had the duty of bearing the Sanctuary of Israel.

K.....

The father of the man who built the ark.

L.....

Nephew of a great man of God, rescued from captivity by his uncle.

L.....

ANSWERS TO THE LAST SET OF POSERS

Gabriel - Goliath - Herod - Hezekiah - Isaac - Ishmael

Selections from the works of the Greatest Poets

THE SOLDIER

If I should die, think only this of me:
That there's some corner of a foreign field
That is for ever England. There shall be
In that rich earth a richer dust concealed;
A dust whom England bore, shaped, and made aware,
Gave, once, her flowers to love, her ways to roam,
A body of England's, breathing English air,
Washed by the rivers, blest by the sons of home.

And think, this heart, all evil shed away,
A pulse in the eternal mind, no less
Gives somewhere back the thoughts by England given;
Her sights and sounds; dreams happy as her day;
And laughter, learnt of friends; and gentleness,
In hearts of peace, under an English heaven.

RUPERT BROOKE.

THE RADIANT SPIRIT

A Fantasy

By Miranda Snow Walton

IN the Beautiful Kingdom lay a broad white roadway running like a pearled ribbon from the Mountain of the Great Throne to the Silver Sea. Many people, young and old, travelled along the Highway, for it was the Road of Life. This is a tale of two men who journeyed thereon.

Now, there was a legend in the Beautiful Kingdom that when a man had traversed the Highway's length, even unto the shores of the Silver Sea, the Radiant One would take him by the hand, and lead him into an enchanted land, where his eyes would behold things too beautiful for mortal men to look upon. None had ever returned to tell of its wonder, for the law was that the traveller walked that way but once.

It was springtime when Jan and Justin began their pilgrimage. All the earth was made fair and lovely by the silvery sunshine that fell from happy skies. Buds and flowers grew in rich abundance, and birds' celestial music filled the air like a blessed benediction.

Jan was in ecstasy. Nothing, he thought, could be as beautiful as this; no, not even the vision of the Radiant One.

Each day, each hour, brought new delight to his soul, and his feet tarried along the trail until Justin became impatient.

"Hurry," he would call to Jan, "these are only flowers and trees and birds which we can see every day. Why linger among these common things? Let us not stop until we have reached the Silver Sea."

He would have hastened ahead, but he could not, for it had been decreed that they journey together. He complained bitterly when Jan delayed while they listened to the rustling of moonlit pines.

"Angels whispers, they are," he told Justin, but Justin could only hear the branches scraping one against the other, and he fretted to be on his way, until his heart became fiilled with worry and resentment.

Summer came, and passed; then autumn and the earth was more beautiful than it had been in the springtime. To Jan, each scarlet leaf became a miracle, each golden tree more exquisite than the last and where green fields had lain in lazy loveliness, now abundant harvests gave the promise of royal riches to all men; but Justin's impatience waxed more strong.

"The nights are becoming chill," he complained, "it will soon be winter, and it is still a far journey to the Silver Sea."

"Yes, I know the nights are chill," said Jan, "but the stars hang low and close like diamonds upon earth's pure breast, and I would drink of this beauty while I can, for we will pass this way but once."

So they tarried until the winter of life was upon them, and their footsteps faltered many times, for their bodies were tired from their long journeying. They knew now that they would soon reach the Silver Sea, and Justin railed his companion bitterly.

"See," he said, "you have wasted our strength and time along the way on transient trifles. Our eyes are dim with age. Tell me, how can we now see the Radiant one?"

And Jan replied, "I am glad for the experiences of the springtime, for summer's clouds and showers, for the recompense of the harvest. These things have given me power to understand the immensity of that which is to come."

Then the day came when they stepped beyond the sunset into the Silver Sea. With eager, expectant eyes they looked for the Radiant One, as the legend had told them.

Justin spoke first, "We are too late, or we have missed our way. This is only another sea, like the many we have passed, and the only one I see is a person standing in the sun."

But Jan did not hear, for his ears were filled with the chant of angels choirs, his eyes were filled with the beauty that was too great for mortal man to look

continued on page 352

What I Read—— ——What I Think

By Hugh B. Brown

One truth we gain from living through the years;
Fear brings more pain than does the pain it fears. **John Golden.**

If you are one of those born with an inward conflict to a life of quest be not afraid to venture.

I was common clay until roses were planted in me. **Persian proverb.**

Sometimes in solitude I hear truth with clarity and freshness. Virgin truth, untouched by man's analysis. Truth so fine that it may be captured only when the mesh of the soul is adjusted to the spirit.

Philosophy superficially studied excites doubt; when thoroughly explored dispels it. **Bacon.**

When the deep calls to the deep in us there must be depth from which to answer

Learning leads to culture which is the cream of conduct.
Anonymous.

In the absence of exact knowledge the demagogue submits his ideas to the heat of rhetoric which accounts for the fact that they are 'half baked'

We need the courage to tackle the hard things of life, with feet to climb and hands to cling and a heart that never forgets to sing. **Dr. Edmunds.**

The job of making good is never finished. Do not think you have built a house because you have made a brick

The glory of life comes not from the things which we command but from the things which we reverence. **Fosdick.**

If you would remove the kink of doubt from another's mind you must first make it malleable in the fire of faith and then straighten in on the anvil of truth with the hammer of logic.

FOOD FOR THOUGHT

Dr. L. P. Jacks contributes a second instalment of "Food for Thought" in the current "Hibbert Journal"

1. Whether the tribute we are now paying to God and to Cæsar respectively is justly proportioned between the two.

2. Whether the Levitical assignment of one-tenth to God fixed His proportion high enough, and whether he was nearer the mark who wrote:

"Where the whole realm of nature mine,
That were an offering far too small."

3. Whether it is right that Cæsar should be sole judge in fixing the proportion due to himself with overwhelming power to enforce the payment thereof.

4. Whether Cæsar's power has now grown to such a height that he can raise his share of the tribute to any extent he may choose, even though it leave nothing over for God.

5. Whether the argument that in paying tribute to Cæsar we pay it indirectly to God through His Agent is sophistical and blasphemous, a cunning invention of Cæsar's to justify the robbery of God and His servants.

6. Whether the heavy tribute now paid to Cæsar is being used for destroying what has been built up by tribute paid to God, and whether democracy or any other political system can give the assurand that it will not continue to be so good.

7. Whether it is fitting that Cæsar should outdo the highwayman by claiming for his tribute the lives by the tribute-payers as well as their money.

8. Whether, among all the means of production for which State ownership is now being advocated, the producers, or workers, are not the most essential; whether State-ownership of the other "means" would effect its purpose unless the workers also were State-owned.

9. Whether free Britons will take kindly to being State-owned and be easily persuaded, as the Nazis teach, that their persons as well as their goods are State property.

10. Whether the democratic principle of "no taxation without representation" is an adequate safeguard against Cæsar's encroachments, or warrants the conclusion that the taxes will be less crushing with representation than without it.

11. Whether Napoleon Bonaparte and Adolf Hitler, in their respective day and generation, have had more to do in fixing the level of British taxation than the British people or their elected representatives or their Chancellors of the Exchequer.

12. Whether the definition of the State as "the individual writ large" should be construed by the individual as a compliment or as an insult.

PRESIDENTIAL VISIT.

President Harry S. Truman stopped in Salt Lake City June 26, for a night's sleep, following an arduous two-day schedule at the San Francisco Security Conference. He was met at the air port by President George Albert Smith and Governor Herbert B. Maw who rode to the hotel with the President. During this brief ride President Smith recalled the story of how President Truman's grandfather, Solomon Yonth, a "mule skinner," drove a load of materials to Salt Lake supposedly for the army. The materials were disposed of in Salt Lake City by his grandfather who sought out Brigham Young and made arrangements for the people of Salt Lake to buy the goods. The President laughed at the story and said he recalled his grandfather telling it many times.

The following morning President Truman continued east in the presidential plane to his "Summer White House" in Independence, Missouri.

FULL SERVICE

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That story is for us today, leaders in Israel. Are we so eager that we run to do the will of God, to help work out his purposes?

THERE is yet another story from the Old Testament, the book on which I grew up and therefore always dear to me. (I speak of growing up on that book before my family joined the Church, in the country of my birth. I was taught the Old Testament every school day.) Do you remember the story of Gideon, Judge of Israel? Midian had set about to destroy Israel. Gideon secured an army of over thirty thousand men to fight the battles of his people. Before he undertook to meet Midian he sent back to their homes all who had fearful hearts, also all who were loiterers, men who, when they came to a water course, would lie down on their stomachs, drink at their leisure, and take it easy. He sent such men back. When he had done this, only three hundred men were left. But they were eager men who wanted to fight the battles of Israel, and who when they came to a water course, had no time to lie down to drink, but cupped their hands and took a swallow of water. With these three hundred men, as you remember, Gideon won the battle for Israel. Numbers do not count in the end. It is even so with modern Israel. That is the thought that has gone through my mind during this conference. It is the message I would leave with you.

Of course, such service means sacrifice. Certainly it means sacrifice, but the Lord said to us at the beginning of this great latter-day work. "This is a day of sacrifice." Later on, you recall that he said on one occasion we cannot really live up to our covenants as we should unless we sacrifice But what does sacrifice matter when we are in the cause of the Lord and feel the power of the spirit of God? Many years ago the message came, "Be still and know that I am God." (Psalm 46:10.) We can trust him. We give a little, and the Lord returns ten-fold, often a hundred-fold. Look at the men of our own Church, who have spent years and years in service to the great cause. They have prospered, not only temporally but spiritually. To them we go for help and counsel. From them we receive support, to make our own lives more beautiful. Of course, sacrifice is required of us; but we, with a great world commission, must lift our eyes to it, prepare for it, have faith for it, and try to do what the Lord requires of us. If we stand ready to give full service, not half service, not half surrender but complete surrender, we shall become mighty men. May that spirit grow strong among us I pray in the name of the Lord Jesus Christ. Amen.

THE RADIANT SPIRIT

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upon. His soul stood singing, for it knew the ecstasy of immortality, the glory and the joy of heavenly things, the wonder of eternity.

The Radiant one took him by the hand.

"Only those who have known me as they journeyed along the way of life can see me here. I walk with all men, but there are those who will not see and some who will not hear. Blessed are you, Jan, for you have seen me in the sunrise, and in the sacred silence of the night. You have known me when I manifested myself in acts of kindness by fellow travellers. You have left my presence even when the storms of life obscured your vision. I bless you, Jan, with eternal joy. I am the one whose mission it is to give happiness to men. I am the Spirit of Appreciation."

Generalissimo Chiang Kai-Shek is striving to instil into officers and men of his new army a spiritual value untaught in military schools elsewhere. The Generalissimo himself wrote the ten rules of military behaviour. They have been translated officially as follows:

"'(1) To practice the Three People's Principles of Dr. Sun Yatsen and defend the country without opposition or negligence.

"'(2) To support the National Government and obey the authorities; there should be no falsehoods or disobedience.

"'(3) To respect and love our comrades and protect the people; there should be no haughtiness or rudeness.

"'(4) To be faithful to our duty and to follow orders strictly; there should be no procrastination or cowardice.

"'(5) To be strict in discipline and brave and determined; there should be no laxity or dereliction.

"'(6) To have a comradely spirit and co-operate with others; there should be no disorderliness or evasiveness.

"'(7) To be responsible, to have sense of shame, and to extol military ethics; there should be no abusiveness or covetousness.

"'(8) To endure hardships and be frugal and plain; there should be no extravagance or dishonesty.

"'(9) To pay attention to manners and keep oneself tidy; there should be no voluptuousness or sensualism.

"'(10) To have sincerity, faith, and righteousness; there should be no meanness or deception.'"

SHEFFIELD CHAPEL

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